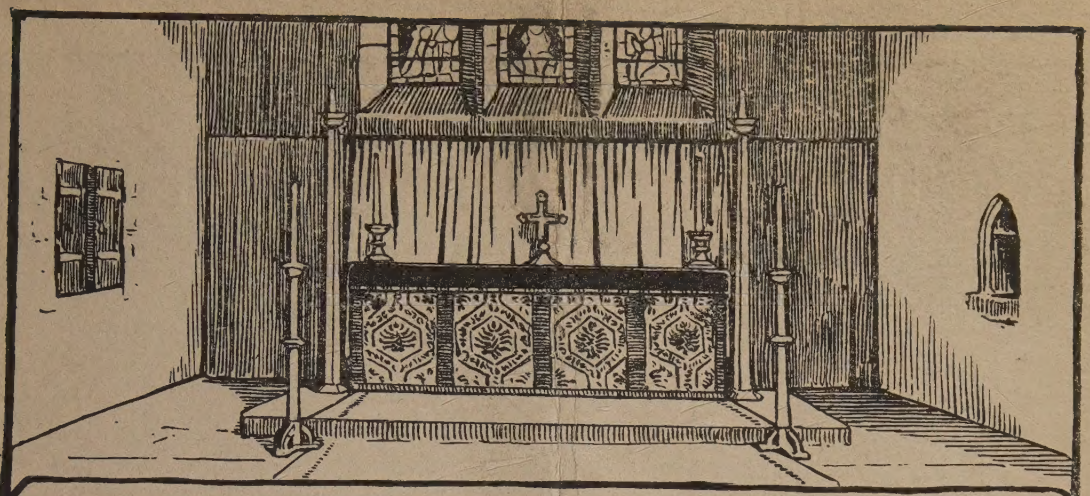
F. W. Fitts



THE ENGLISH CATHOLIC

Quarterly Gazette of the Anglican Society.

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The Anglican Society.

THE OBJECTS OF THE SOCIETY ARE:

1.—To promote and preserve the Catholic Faith in strict accordance with the principles laid down by the Book of Common Prayer.

2.—To study and appreciate the English use.

3.—To discuss Ceremonial and Art generally as adjuncts to worship.

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THE ENGLISH CATHOLIC.

The Quarterly Gazette of the Anglican Society.

SUMMER, 1933. **Vol. 6, No. 21.**

THE PRESIDENT'S NOTES.

I write these notes on the Eve of what will prove one of the most popular religious Commemorations ever held.

In most dioceses the arrangements for celebrating the Centenary of the Oxford Movement are of such a kind as to allow most Churchmen of goodwill to take part. This is to be cordially welcomed, for as "*The Times*" to-day very properly points out, there is not a parish in England that has not benefited in some way from the revival of 1833. On the other hand, certain of the services arranged unofficially in London are likely, it is to be feared, to accentuate party feeling and to offend good taste.

It is difficult to avoid the conclusion that it would have been far better to be content with the accommodation in the London churches than to hold a Service under conditions likely to impart an atmosphere of "demonstration."

Nothing was farther from the hearts and minds of Keble and his fellows than the desire to promote their cause by recourse to the system of mass meetings.

Their principal weapons were holiness of life, sincerity of heart and soberness of mind. I would suggest that these are the weapons of greatest power to-day. "Back to the parishes" is a call that has recently found utterance in numberless places, even, indeed, in the august columns of "*The Times.*" Here, surely, is the true summons of this Centenary.

Each parish must engage in ruthless self-examination with a view to discovering its own response or lack of response to the challenge of the Oxford leaders. Is the congregation mindful of its spiritual unity in the Body of Christ? Is that unity adequately and reverently expressed and fostered by the sacrament of Unity? Is holiness the characteristic of parochial life in all its aspects?

These and similar questions *must* be answered unless the Commemoration is to be merely an occasion for the parade of ceremonial and the beating of party drums.

It is inevitable that a great deal of interest and curiosity will in any case be aroused. We must secure that the heart of the matter shall be found true and strong.

The Anglican Society has a great opportunity before it during the months succeeding the Celebrations, in directing the thoughts of enquirers along the true paths, in emphasing the fundamental principles of English Catholicism, in presenting a view of Churchmanship which is balanced, intelligent and holy.

H. Adeane Byard.

REFLECTIONS ON THE OXFORD MOVEMENT CENTENARY.

No churchman can afford to disregard the Oxford Movement Centenary, least of all members of the Anglican Society. It provides an opportunity which must be seized and used to the full. But how? Shall we meekly purchase the little "A.C. Centenary" badge and take our share in the celebrations of the Anglo Catholic party or shall we strike out on a line of our own? A moment's consideration will convince us that we *must* take our own line. For consider this Centenary. Primarily it is a token of grateful remembrance in honour of John Keble and his fellow Tractarians; but it has also become, whether we like it or not, a triumphant celebration of certain subsequent (and some would say unjustifiable) developments of the Tractarian creed. Surely, then, the duty of the Anglican Society is to discover and applaud what the Tractarians stood for, and at the same time to make our own critical interpretation of subsequent events.

Let us recollect what actually happened on July 14th, 1833. In the University pulpit of S. Mary's, Oxford, John Keble,

country parson and Professor of Poetry, preached an Assize sermon on "National Apostasy." That simple occurrence has a fivefold significance.

First, the preacher was a man of God. The Tractarian keynote, as Dr. Brilioth and Professor Webb have insisted, was "holiness." Newman, Pusey, Froude, Marriott, Church—it was their chief and obvious characteristic. Hear Lock on Keble: "The sense of the eternal issues that hung upon life gave him a severity and dignity with which it was impossible to trifle or take liberties. There was a note of unearthliness about him; he was looked up to by the younger Tractarians with a certain reverential awe; the slightest word he dropped was all the more remembered from there being so little of it, and from its seeming to come from a different and holier sphere."

Secondly, the preacher was a man of learning. Like so many of the other leaders, Keble was a Fellow of Oriel. The Tractarian movement was born and nurtured in an academic sphere, and so remained till the storm broke in 1845. The Tracts are full of learning; they breathe the atmosphere of deep research into primitive tradition, the Greek and Latin fathers, the reformers of the 16th and 17th centuries. This was no popular appeal to the masses. The Tractarians examined and re-stated Anglican principles. That was the primary task. The rest would follow.

Thirdly, the preacher was a poet. He was known best by his "Christian Year" which he published six years before his sermon, and in those musical lines which still add a note of distinction to the drabness of so much ancient and modern hymnody, he played his part in converting the Romanticism of his time into a Christian instrument. Dr. J. M. Neale, awaiting with equal enthusiasm the arrival of the latest Tract and the latest issue of Dickens' *Pickwick Papers*, might complain that these Oxford men cared nothing for beauty, but his own magnificent contribution to the Movement was really latent in the simplicity of Keble's poetry.

But what was the preacher saying? With dignity and restraint he was summoning his fellow Churchmen to a sense of their peril at the hands of an Erastian state. "I do not see," he said, "how any person can devote himself too entirely to the cause of the Apostolical Church in these realms." English statesmen were proposing to abolish ten Irish sees; that was the occasion of this Oxford protest. But why protest against such salutary State action? The wealth and corruption of the Irish Protestant Church were notorious. Simply because it *was* State action; and State action signified to Keble and the Tractarians the long eclipse of Convocation, the fury of the French Revolution, the militant Liberalism of Lord Grey and his fellow-Reformers, including the insidious Dr. Arnold. Unless the doctrine of the Holy Catholic Church was fully and fearlessly stated and upheld, Christianity would not long survive in these islands. That was the Tractarian conviction, and that is why no less than seven of the first twenty Tracts were directly concerned with the Apostolic Succession.

Holiness, learning, beauty, the defence of the Catholic Church; all that we see in germ on that July morning in the University Church in 1833; and one thing more. For the defence and re-statement of the Church principle led inevitably to a sacramental revival. John Keble came himself from the fine old school of High Churchmen, who in all the laxity and worldliness of the 18th century had preserved the regular administration of the Church's sacraments. Private confession was still practised; Baptism was carefully taught; the Communion was devoutly if infrequently celebrated. And now when the Tractarians rediscovered the tradition of the Fathers and the teaching of the Caroline divines, when they thought out afresh the doctrine of the Church in the light of the Incarnation, the wonderful sacramental revival of the Victorian age had already dawned.

Such was the five-fold significance of that Assize Sermon in 1833; and it is difficult to see how any school of Churchmen to-day can refrain from a joyful celebration of such an event. The holiness of John Keble has made itself felt in every sphere of the Church's life, from the training of ordinands to the growing popularity of Quiet days and schools of prayer. His learning is seen reflected in all the activity of theologians from the Library of the Fathers to the New Commentary. His sense of beauty lies at the heart of all that is best in our hymn books, church ornaments and painted windows. His defence of the Catholic Church has heartened the opponents of Erastianism in every decade since his sermon was preached, and a faithful

witness to his love of the sacraments is found in the provision of a weekly celebration in twelve thousand Churches in England to-day.

All that we thankfully remember in this Centenary year. And then we open a magazine or a newspaper and find two large advertisements. One bids us join the English Church Union because it is "the custodian of the Tractarian tradition," the other reminds us that there will be High Mass in the quadrangle of Keble College on the morning of July 14th. What do these advertisements recall to our minds? Spectacular displays, party organizations, birettas and Roman vestments, non-communicating attendance at Mass, services of Adoration and Benediction of the Reserved Sacrament. That is the Anglo-Catholic tribute in 1933 to the great holiness, the dignified simplicity, and the sacramental teaching of John Keble and the Tractarians. "Tractarian Sacramentalism," says Dr. Brilioth, "still only knew the Eucharist as a Communion." "I cannot deny," said Keble, "that I have a strong feeling against the foreign custom of encouraging all sorts of persons to assist at the Holy Eucharist, without communicating." Dr. Pusey, in a letter written in the last year of his life, most strongly deprecated any kind of adoration in connection with the sacrament reserved. "Custodians of the Tractarian tradition!"

No, we have much in common with those who profess and call themselves Anglo-Catholics. We admire the learning of their leaders, the devotion of their priests, the self-consecrated lives of the rank and file. But we should be false to our own convictions, if we did not plead in this year 1933 that Anglo-Catholic teaching and practice to-day is very largely at variance with the original ideals of the Oxford Movement.

V. L. JOHNSTONE.

THE OXFORD MOVEMENT CENTENARY AND RE-UNION.

The modern reunion movement had its origin in the revival which was begun by the "Tracts for the Times." Before that time the idea of reunion had not really taken hold of the conscience or the imagination of Christendom. There had been, it is true, various discussions between leading theologians: instances are the "False Union" of Florence (1439), the correspondence between Bossuet and Leibnitz, the discussion between Bishop Jebb of Limerick and Father Doyle. But none of them had had any permanent result: because they were the work of individuals, and had not the Church behind them.

Until the Oxford Movement, most members of the Church of England thought of her as the Established Church, the religious aspect of the English nation. She had not at that time even any means of expressing her corporate will, except through Parliament. Consequently the idea of Reunion was still below the horizon. But the Tractarians insisted that the nation was one thing, and the Church another: that the nation was a human society, and the Church a Divine one. This was the inevitable consequence of the admission of Dissenters, Romanist and Protestant, to full political rights: of Roman Catholic Emancipation and the Repeal of the Test Act. The English State had ceased to be formally Anglican: therefore the English Church must be free from State interference in spiritual matters, and in particular, free to take her part in the restoration of visible unity.

But if the English Church was not simply "John Bull at prayer," what was she? According to the Tractarians, simply the Catholic Church in England. But since no one, least of all the Tractarians, ever claimed that the English Church, with her sister and daughter churches, was the whole Catholic Church, the Catholic Church must be divided by schism. This view, though always implicit in the Anglican position, had never before been stated so clearly. It was, and is, rejected both by the Roman Communion and the Orthodox Communion. Each held that it alone was the Church, and that all Christians outside it were in schism. Anglican Churchmen who held that the Catholic Church herself was divided by schism were forced to a more passionate longing for reunion than those to whom reunion was simply the return of schismatics to the true Church.

But the Oxford Movement did more: it not only forced upon men's minds the necessity for reunion, but it provided the spiritual force required to carry reunion through. A great revival, such as this Movement, is always necessary for reunion:

conferences between leaders will always fail unless they are supported by the prayers and the devotional life of their people. Now the influence of the Oxford Movement has been far more widely extended than the Anglo-Catholic party, or even the whole Anglican Communion. Its emphasis on the doctrine of the universal visible Church as the Body of Christ has had its effect far outside Anglican frontiers, both inside and outside the English-speaking world. For the first time there has appeared in Western Christendom a world-wide religious system which claims to be Catholic in the full historic sense, and yet repudiates the papal claims. This position, asserted by the Lambeth Conference of 1930, and supported by the spectacle of the life of the Anglican churches everywhere, is the only possible basis for reunion : and, outside the Roman Communion, this is being more and more recognized. In all parts of the Protestant world, the Tractarian doctrine of the Church has inspired " High Church " movements : and even outside these, has led men to think of visible union as desirable. If Evangelical Christendom has moved far from the old Independent ideals, and even from the traditional Lutheran and Calvinist conception of the visible Church as a merely national institution, it is largely through the influence of the Oxford Movement.

But has this movement towards reunion had any practical results ? We have only to compare the relations between the Anglican and Orthodox Communions in 1833 and in 1933 to see what astonishing progress has been made. It is the more surprising, because the Tractarians knew next to nothing about Orthodoxy : and yet, as was already seen by Khomiakov, the principles of the English Church, which it was their work to revive and popularize, were fundamentally Orthodox. The fatal rebellion in the 11th century of the whole of Western Christendom against the corporate and synodical conception of the Church was the source of all later divisions : but the Anglican Communion, under the guidance of the Oxford Movement, has been feeling its way back, first unconsciously and in recent years consciously, towards Orthodoxy. Within the last two years, reunion with the Old Catholic Churches, which have also moved in the same direction, has been accomplished ; nothing is more certain than that it could not have been accomplished in 1833 (when the Old Catholic Church of Holland was completely isolated, and almost unknown in England), or even in 1883. Our relations with the Orthodox Churches (and with other Eastern Churches) grow closer year by year ; not only externally, in compliments exchanged by prelates and mutual visits, but also internally, in the mutual understanding and affection that is growing in the minds and hearts of individuals.

But it may be said, " has not the Oxford Movement driven a wedge between the Church of England and English Nonconformity ?" Before the Oxford Movement, when the English Church regarded herself as simply the religious aspect of the nation, how could she come to terms with Nonconformity ? Whatever else Nonconformists stand for, they certainly stand for spiritual independence from State control ; which is the fundamental principle of the Oxford Movement. If the Oxford Movement has emphasized those elements in Christianity which Nonconformity has rejected, it has only thereby made the English Church attractive to many Nonconformists (whether, as in many cases, they go so far as to return to her, or remain to leaven their own denominations) who never would have been attracted by the dulness and the Erastianism of the pre-Tractarian English Church. " Union " between the Church and these denominations is not the same thing as union between the English Church and the Churches of other nations ; and much confusion is caused by treating it as if it were ; for the Church is an organism in which the whole is prior to its members, whereas the " gathered church " of English Nonconformity is an assembly of individuals, united by a common spiritual experience, in which the members are prior to the whole. It is true that the ideal of the Evangelical Alliance, that all followers of the Lord Jesus Christ should meet at His Table, irrespective of doctrine, discipline, or ecclesiastical status, is seriously hindered by the Oxford Movement. But this ideal is not what any Catholic means by reunion.

Only in the direction of Rome, in spite of popular opinion to the contrary, has the Oxford Movement failed to make any progress at all. It is true that English opinion is vastly more tolerant of Romanism than it was a century ago ; and this may be partly due to the influence of the Oxford Movement in accustoming English people to Catholic ideas and practices. But the

English Church is further than ever from any union with Rome. The hopes of Pusey and others, like those of Archbishop Wake and Bishop Jebb, were centred on the Gallican party in the Roman Communion (unreasonably, for it is Trent that is the impassable barrier, and Gallicans as well as Ultramontanes were bound by the decrees of Trent). But the Vatican Council destroyed Gallicanism finally; even Pusey was compelled to give up all hope of reunion after 1870. Moreover, the rise of historical and biblical criticism, almost universally accepted by Anglican theologians, but formally repudiated by Rome, has added a fresh cause of division to those which were there before. However, reunion with Rome has never been more than a fantastic dream, the realization of which, so long as Rome remains what she has been for the last thousand years, is neither possible nor desirable.

The unhappy tendency towards Latin liturgical and devotional practices, which is a corrupt following of the Oxford Movement, and which the Anglican Society exists to resist and if possible to destroy, can do nothing to promote reunion with Rome, though it may make the secession and submission of individuals easier. The Roman Catholic who (for instance) says Mass inaudibly does so with the sanction of the Church to which he belongs. The "Anglo-Catholic" (so-called) who follows his example does so in opposition not only to the desire of the authorities of the Church, but to her whole spirit, and is hindering the cause of Reunion by hindering the return to Orthodoxy.

The Tractarians were a party of order; they did not want to be a tolerated sect, but to win the whole Church to what they rightly held to be her true principles. The modern Anglo-Catholics are far too much a party of liberty, anxious rather for toleration for their pet practices (which are sometimes not really Catholic at all, but merely modern or medieval Latin) than to Catholicize the whole Church. But it is the whole Church, not any party within it, that must undertake the work of reunion. The only hope for reunion is the steady growth of the spirit of conciliarity ("sobornost"), based on sound Catholic principles, the fusing together of the different schools of thought, and the disappearance of both extreme sections, both that which believes in the Papacy and that which denies the articles of the Creed.

C. B. Moss.

TRACT XC.

"In the spring of 1839," says Newman, "my position in the Anglican Church was at its height. I had supreme confidence in my controversial status, and I had a great and growing success in recommending it to others." Certainly his *Lectures on the Prophetical Office of the Church* had gone far to vindicate him from any charge of Roman leanings: he had seen Wiseman in Rome and had not been at all impressed at the time. Since then Dr. Wiseman had lectured in London, and Newman had answered him in this brilliant work. But on May 26, 1839, Mrs. Pusey died. At her house Newman had always been a welcome visitor who came in and played with the children and felt himself at home. The bereaved husband became ever afterwards somewhat of a recluse. He was glad to see those who came to him, but he did not seek society. Newman became therefore more apt to write to than to go and see Pusey, though the distance from his rooms in Oriel and Pusey's house in Tom Quad is only a few hundred yards. Moreover a younger race of graduates was growing up, who admired and, to his disgust and embarrassment, imitated him in externals. The original men of the movement, with the exception of the Rev. H. J. Rose of Cambridge, Mr. Percival of All Souls, and Mr. Palmer of Worcester, whose work was rather parallel to the Movement than of it, were all Oriel men; and moreover several of them were Keble's disciples, or indirectly drew from him his background of old High Church principle. Now came these younger men, such as Ward and Oakeley of Balliol, or Jack Morris of Exeter, who, like young Oxford men to-day, delighted in shocking people by exaggerated views, and had more influence on Newman than he thought. He felt that if he could get them into some sort of revived monastic brotherhood, he would have a hold upon them. But before deciding to go to Littlemore with this object, he consulted Pusey in March, 1840. Pusey obviously feared that which happened. He put to Newman his duty to his College and deprecated his absence from Oxford, especially in term-time. He asked if he could not build a parsonage-house for

Littlemore, large enough to lodge such young graduates as wished to place themselves under his care. Newman at any rate represented this to the Bishop of Oxford as what he was aiming at, and coupled his assurance with a definite promise that he would keep these young people from seceding. When, in spite of this, William Lockhart did secede, he resigned St. Mary's. Meanwhile to retain the young men on whom, like Rehoboam, he was now leaning rather than on Keble and Pusey, he wrote Tract XC, without consultation of either of them. "Ward worried Newman into writing Tract XC," said Tait, later Archbishop; and this seems substantially true. Tract XC. undoubtedly cut the ground from under the Movement: if there is nothing in the XXXIX Articles inconsistent with the Tridentine Canon, what can possibly justify the existence of an *Ecclesia Anglicana* out of communion with Rome? We must then judge the *Tract*, largely as a piece of special pleading, with a special purpose, perhaps in itself commendable, but quite certain to fail, intended to retain from joining the Roman Church those whose spiritual home was there already. Certain things in the Tract needed saying: (*a*) that the language of the Articles owed much to the conservative Reformer Melancthon; (*b*) that they were intended to be as inclusive as possible; (*c*) that they did not cast overboard the doctrine of the Primitive church; (*d*) that the two books of Homilies, commended in Article XXV, may be read as glosses upon them; (*e*) that being prior to Trent, they could not be regarded as an answer to Trent, but only as a repudiation of the Roman Catholic System *of the time*. This is what Pusey meant when he said that the Tract had cleared the Articles from the glosses which, like barnacles, had encrusted them round. But Dr. Liddon in his *Life*, points out how differently Pusey would have treated the subject, how he would have carefully distinguished the primitive doctrine of the Eucharistic Sacrifice from the "sacrifices of masses," the primitive belief in the Intermediate state from the doctrine of Purgatory, and the belief in the Communion of Saints from the Invocation of Saints. In fact Pusey in his *Letter to Dr. Jelf*, did substitute rightly worded statements for the special pleading of Tract XC.

That the Tractarians, as a body, stood together to defend Newman was natural; he had done more than any other individual to cause the great awakening in the Church of England. Even then the rank and file of the Tractarians trusted him. Prebendary Gresley, in his *Anglo-Catholicism, a short Treatise on the Theory of the English Church* (J. Burns, 1844), says, "I have never believed and never will believe that any of the writers of the Tracts for the Times will separate themselves from their Mother Church." But those who wish to see the misgivings of Pusey about Tract XC. will find them in letters of Church to F. Rogers.

On 14th March, 1841, Church says, "*Inter nos*, Pusey does not agree with Newman's view of the Articles:" and "Pusey, I fear, has been much annoyed, and though he is very kind, I think there is no doubt that he much regrets the publication . . . A great difficulty with him and with the Bishop is that Newman has committed himself to leaving *Ora pro nobis* an open question."

It is clear therefore that Newman wrote Tract XC. without consulting his fellow leaders, and was led into a position which was incompatible with membership of the Church of England. He made it possible for people to defend Invocation as a practice in spite of Article XXII, and Transubstantiation in spite of Article XXVIII. Thus he made it more difficult for Keble and Pusey to defend the doctrines of the Communion of Saints and the Real Presence, though by the time of his death in 1882 Pusey had successfully safeguarded them for the Church of England.

G. C. RICHARDS.

"RITUALISM."

"What is called the Oxford or Tractarian Movement," wrote Dean Church, "began without doubt in a vigorous effort for the immediate defence of the Church against serious dangers arising from the violent and threatening temper of the Reform Bill." The movement almost immediately became an appeal to the Church to recognize and live up to the wonderful heritage which was truly its own—membership in Christ's one Catholic and Apostolic Church. It was not an appeal to introduce something new into the Church of England, to transform a Protestant sect into a Catholic Church; it was on the contrary an appeal to the Church to recall itself to its true

nature. The leaders turned to the teaching of the Prayer Book and the formularies of the Church and asserted that the proper understanding of these depended upon the acceptance of the inherent Catholicism of the Church. And that this claim was no mere novelty of theirs they proved by reference to the great Anglican divines of earlier centuries—particularly of the seventeenth century.

The Oxford Movement was, then, fundamentally a call to the Church to return to its true self and to teach the Catholic doctrines quite clearly expressed in its formularies. It was in its inception an appeal to the teaching of the Prayer Book.

But it was no merely intellectual movement ; its leaders were not merely scholars, they were also men of deep religious and moral insight. Therefore the principles they held were bound soon to influence their mode of worship—doctrine and worship can never permanently remain untouched by each other.

Though the leaders were not interested in ceremonial, their Catholic teaching quite naturally led to a demand for its outward expression and a greater beauty and reverence in worship. Yet it was mainly a greater attention to the Prayer book and its rubrics that caused the Tractarians to make alterations in the Services of the Church, as they began to do even in the thirties. They preached in a surplice and read the Church Militant prayer at the Altar, contrary to the usual practice of the time. Newman himself also used two altar-lights and the mixed chalice.

And when in 1842 there had been some disturbances owing to such changes in the services both Bishop Philpotts and Bishop Blomfield urged in their Charges that all the clergy might well pay more attention to the Prayer book and its rubrics.

It is therefore important to recognise that the so-called " Ritualist " movement began as an appeal to the Prayer book and its rubrics. The inspiration of this revival was undoubtedly the Oxford Movement, but we need to remember that the Catholic Revival had slow beginnings and 1833 is only one date in its progress. Dr. Wickham Legg has shown that throughout the eighteenth century the Ornaments Rubric was interpreted to require the Edwardian ornaments, though few attempts were made to obey it. Nevertheless by the end of that century some attempts were made. Dr. Leigh used a " distinctive vestment " at the Eucharist in his Church at Huntspill and the Vicar of Bledlow wore an alb. Then in 1823 the Vicar of Shepshed celebrated Holy Communion in a cope.

A real impulse was given to this revival of the use of vestments by William Palmer's *Origines Liturgicae*, which was published in 1832. In this scholarly work Palmer asserted that the alb, chasuble and stole were ordered by the Prayer book in the Ornaments rubric to be used at the Holy Communion. And this could not be disproved. Indeed until 1870 it was assumed that on the strict letter of the law the " ritualists " were right. They were gentlemen with a perverse scrupulosity who were attempting to revive obsolete laws and regulations " which, being incompatible with the condition and Protestant feeling of the people, had with the tacit consent of the bishops, clergy and laity long fallen into disuse."

Thus the " ritualists " attempted to recover what were considered to be the lawful ornaments of the Church. Dr. J. R. Bloxham of Magdalen College, Oxford, began this recovery by reintroducing the stole. He was curate to Newman at Littlemore Chapel from 1837 to 1840 and a learned liturgiologist and antiquarian. He started wearing a black stole over his surplice at Littlemore and in his College Chapel. William Palmer of Magdalen College copied him and being a deacon he wore his deacon-wise. A little later Charles Seager introduced a black stole embroidered with small crosses at St. Thomas' Church, Oxford. This caused some excitement and when Dr. Pusey was asked for an explanation he referred to the Ornaments rubric. The Bishop of Oxford called this use of the stole " an injudicious attempt to revive some forgotten portion of clerical dress."

In 1841 the rector of Leadenham, a friend of Dr. Bloxham's, started using a maniple and though by this time altar-crosses and two candles, standards, credences, coloured frontals and (by the end of the 'forties) white stoles had been restored in a number of Churches, the rubrical alb and chasuble were not yet revived. About them Dr. Pusey wrote that he " should deprecate seeking to restore the richer style of vestments used in Edward VI. reign, because our own plain dresses are more in keeping with the state of our Church, which is one of humiliation."

However, in spite of Dr. Pusey's attitude, the chasuble was restored to the Church of England sometime during the 'forties. The editor of *Hierurgia Anglicana* (1848) had written in the preface of that book that in spite of widespread "re-edification of churches and chancels "and the restoration of many ornaments, "nowhere have we witnessed one instance of compliance with the rubric" as regards vestments. However, he is able to add this footnote, "since the above was written we have heard that a chasuble was worn by an English priest at the celebration of the Eucharist on a recent festal occasion; and that a priest in the diocese of Exeter has for some time past officiated at the Altar similarly apparelled." In 1849 Eucharistic vestments are known to have been restored at Wilmscote in Warwickshire, and in the next year Dr. Neale wore them at Sackville College, East Grinstead, for the first time. Since then the revival of them has been slow but continuous.

In the early days this revival was thus a liturgical revival, when Churchmen set out to restore to the Prayer Book liturgy its lawful ornaments and ceremonial, in order to bring back to the Church of England the kind of worship which they believed to be theirs by right but which puritanism and the disregard of the Prayerbook rubrics had destroyed. The Catholic revival had brought in a new *ethos* which made this inevitable. It was a real liturgical revival under the leadership of scholars, such as Dr. Bloxham at Oxford and Dr. Neale at Cambridge. It was greatly influenced by the Cambridge Camden Society, which was founded in 1839 under the presidency of Archdeacon Thorp.

The publication of such a work as the *Hierurgia Anglicana* in 1848 shows clearly the soundness of the ceremonial revival in these early days. *Hierurgia Anglicana* is a catena of "extracts and documents illustrative of the Ceremonial of the Anglican Church after the Reformation." Thus the early ecclesiologists appealed not only to the Prayer Book itself but also to Anglican tradition. They sought and they found authoritative precedent for the ceremonial and ornaments they were attempting to restore.

They also studied the mediaeval English rites and ceremonial uses with a view to understanding and interpreting the Prayer Book on the grounds that the Prayer Book was compiled from the Sarum books and that a knowledge of the Sarum Use is presupposed in the Prayer Book order.

Nevertheless this reference to the pre-Reformation English Use had the unfortunate effect of seeming to side-track the movement. It soon appeared as though the object of the revival was not simply to restore to the Prayer Book liturgy its lawful ornaments and ceremonial, but that it was to improve on it by reintroducing and interpolating what had been intentionally omitted at the Reformation. The appeal was still to the Sarum Use as being the only authoritative Use for the Church of England but even so it set precedent for striving to improve on the existing Prayer Book and not merely to restore to the liturgy its lawful enrichments.

Thus the *Directorium Anglicanum*, by J. Purchas, first published in 1858 and re-edited by Dr. Lee in 1865, was "a manual of directions for the right Celebration of the Holy Communion . . . according to the ancient use of the Church of England." It goes into the details of the Sarum Use as interpreting and enriching the Prayer Book but it goes beyond the original aims of the movement by introducing matter from the pre-Reformation English liturgy that has no rubrical or traditional authority to support it.

In 1877 J. D. Chambers brought out his "*Divine Worship in England* in the thirteenth and fourteenth centuries contrasted with and adapted to that in the nineteenth." The phrase "adapted to" in the title shows that the purpose of this book is the same as that of the *Directorium Anglicanum*.

Morse's *Notes on Ceremonial* (1882) has the sub-title of "the Order of the Holy Communion with prayers and rubrics from the Sarum Missal for use at the Altar and Ritual Directions." This therefore has the same standpoint, and in its preface we find ten reasons "for striving to preserve the ancient English Ritual in preference to adopting the more accessible and undoubtedly well-ordered ritual of Rome."

These ceremonial handbooks, therefore, were all attempting to restore the full Catholic worship to the Church of England, without appealing to Rome either for guidance or authority. How, then, has it come about that to-day the appeal to Roman authority on ritual and ceremonial matters is accepted so readily by the majority of Anglo-Catholics?

It is difficult to give a satisfactory answer to this question. It seems that the widespread opposition to the ceremonial revival in the 'forties weakened the influence of the liturgical scholars. The study of the Sarum rite by men with less of the restraint that marks a great scholar led to the desire to enrich the Prayer Book liturgy from the Sarum Use. The claim was made that everything of the pre-Reformation rite that was not contrary to the Prayerbook was lawful and should be restored at once. But by the 'sixties some of the parish clergy had begun to find an easier and more accessible guide in current Roman practice. They turned to the living Use on the Continent and to the Roman Catholic ceremonial handbooks which left them no uncertainty. It seemed more practicable than the revival of a dead Use, and they found they could adapt it to the English liturgy. For they had come to regard ceremonial as something separate from rite and not the outcome of it. Though they were nicknamed "ritualists," that is just what they were not. And knowing nothing of the various local customs and usages of the Roman communion they claimed to be following the one Catholic Use of Western Christendom.

The unfortunate decision of the Privy Council in the Purchas Case (1869—1871) which was to the effect that the Ornaments rubric could not be held to require the Edwardian ornaments was a serious blow to the advocates of an English Use. Hitherto they had been regarded as being legally if pedantically right. Henceforth the Tractarian appeal to Anglican authority fell into the background and Anglo Catholics came to discuss the merits of the Roman or Sarum Use for adaptation in the Church of England.

It was at this time too (1870) that Orby Shipley brought out his *Ritual of the Altar*. His principles were entirely different from those of the previous ceremonial guides we have mentioned. He has no desire to appeal to Anglican authority, it matters nothing to him whether the Ornaments rubric orders the Eucharistic vestments or forbids them. It is true that his Order of Holy Communion sets out the full rite of the Prayer Book, and that the additional prayers and lections are drawn from the Sarum Rite. Anglo-Catholics still accepted the ritual of the Prayer Book and Shipley therefore drew from the Sarum ritual because "the variable portions of the present Roman Missal would not have harmonized with the like English portions." On the other hand "the ceremonial adjuncts of rubrical order," we learn from the preface, "follow so far as is possible the directions of the existing liturgy of the Western Church."

St. Alban's, Holborn, is said to have been one of the first Churches to adopt the eclectic Use advocated by Shipley and its influence has been widespread and far reaching because this Church became one of the leading Churches of the Catholic revival at the end of last century.

The various lawsuits and judgments largely added to the sense of uncertainty and greatly weakened the reality of any appeal to Anglican authority; so that since the 'sixties, the Anglo-Catholic party has come more and more to follow a modified form of Roman ceremonial and to appeal to Roman liturgical authority when in doubt.

Nevertheless a certain school of Anglo-Catholics have continued in their efforts to restore to the Church of England the full Catholic ceremonial of the Prayer Book based on Anglican authority and tradition. In 1880 the Society of St. Osmund was formed, the main objects of which were "the restoration and use of English ceremonial in the English Church, the rubrical directions of the Sarum liturgical books being taken as the basis." This Society was dissolved in 1897 and its members formed themselves into the Alcuin Club which has had a wide and steadying influence on liturgical developments by its publications. Indeed in recent years there has been a great advance in liturgical study and the liturgical revival has spread beyond the bounds of the Anglican Communion.

To-day in spite of the work of the liturgical scholars and the enormous and widespread influence of Dr. Dearmer's *Parson's Handbook*, which was first published in 1898, and has now reached its eleventh edition, the position remains much the same. But the main hope for the future lies in the fact that though the Anglo-Catholic party has become far more Roman, the large body of Catholic-minded Churchmen who are outside the party readily accept the principles of an English Use. We believe that the tendency to "Romanize" has contributed much to the hesitation of the Church as a whole in accepting fully the fruit of the Catholic revival. It has also done much to break up the unity of the Movement, and has given real grounds for the suspicion and

opposition which still finds expression in certain quarters.

Another reason for hoping that the future may bring better things lies in the fact that a liturgical revival is now going on within the Roman communion itself. The efforts of Pugin and Dr. Rock which influenced our early ecclesiologists are now bearing fruit. Things which Anglicans of last century adopted from Rome are now being given up in the Roman Church, and the principles enunciated by our liturgiologists are now being advocated by Roman Catholic scholars.

E.G.B.

ON DE-ROMANISING.

There is a process that a motor-car has to go through every now and then, if it is to function freely—this is called de-carbonising—and if not done in due time the engine clogs and the car breaks down.

If the Anglican Communion is not to break down, or at least have free play, there is a corresponding process that must be gone through soon, which may be called de-Romanising—so far, that is to say, as its " Catholic " party is concerned.

And if this is true of the Church at large, it is also true of many an individual parish church ; and indeed this process throughout the whole must be made up of many individual cases.

Now it sometimes happens that a member of the Anglican Society is appointed to the charge of a church where Roman ways are firmly established, and the question then arises, " To what extent must he alter what exists, if he is to be true to his colours ?"

It is often argued that either English or Roman Use should be followed entire, and that if circumstances make a clean sweep of the latter out of the question then Roman Use should be followed, but with Orthodox doctrine.

But such a position cannot be substantiated.

Varieties of detail in the Church Catholic have been multitudinous, and while there are undoubtedly different types of ceremonial appropriate to certain rites, each detail must be considered apart on its own merits.

Thus, if a gradine is irremovable it does not follow that the two lights should not stand on the mensa, and if the servers' cottas must be worn out, there is no accompanying necessity for them to genuflect. The name " cotta " may, indeed, well be dropped, and the way be paved for better things by calling them " rochets," for what is the cotta but the Italian corruption of a sleeved rochet ? *

* Actually the word *cotta* has been used in Italy since the XIII century for a "surplice." The rochet, however, is but a modification of the surplice, and so we do not quarrel with this proposed terminology.—Ed.

Of course, quite apart from wounded feelings, it is sometimes impossible to change certain things. But even if there is a gradine of solid masonry with a row of six lights it is often practicable to place two of them on the *mensa,* as just suggested, and the other four, with shorter candles, upon the top of the reredos, treating them as extra lights like those on riddel-poles. Branched lights can sometimes be put on the window-sill, against the splay of the embrasure, and treated in the same way, perhaps being only brought out for Festivals —or better still they can be given to the Mission Field, with a request that they should go to a church that has no candles at all.

An elaborate altar-front may be found, richly coloured and gilt ; but it may, all the same, have a suitable frontlet, and not be degraded by a fringe of lace. It may, too, be only exposed for festivals, or at least be covered with a full frontal during Advent, and from Septuagesima to Easter.

Passiontide need not be ignored because there is no proper frontal for the fortnight—the usual red one with the violet frontlet may look quite well, and a red chasuble with a black stole and fanon, and a sombre apparel to the amice, may also be successful.

If albs are edged with lace, it can be removed, and even when half of lace, a new lower part of linen can be joined to the rest. Of course, care must be taken to see that no starch is put into cottas, and the servers must be trained to join their hands instead of folding their arms like footmen, and thus a nearer approach to dignity be reached in spite of the garb of Saul after David had operated upon him.

And, if fiddle-back chasubles are found, must they be thrown away ? *By no means.* However degraded, they are still chasubles, and although it would be wrong to have them *made* in that pattern, conscience does not demand their supersession. It does, however, require that the amice should have an apparel—the one corruption does not necessitate the other.

And the very excellent article on the chalice-veil by Rev. B. T. W. Biggs in the last issue of this quarterly makes an assumption that should be modified. It is, of course, impossible entirely to dispense with such veils where they exist, but it does not follow that they must be used to cover the empty vessels in the Roman way. For nearly a quarter of a century the present writer has used the Roman chalice-veil in the English way—the clerk carrying it on his arm to the credence, and spreading it over the vessels after they have been prepared. At the Offertory he takes a corner of it in one hand with which to grasp the chalice, and the priest turns back the veil on to the clerk's arm before receiving the vessels from him. (This is all explained in a pamphlet by the present writer on the provision and use of altar-linen, now only to be had from him.) Care has to be taken that the folded corporas does not slip from over the wafers when removing the veil, but that is much the same with the large humeral veil.

The cardboard pall need not be discarded either. It can be unpicked, and a third square of linen added, thus forming a folded corporas of three squares only, which may be starched, and unfolded for use after Communion. Such a strip was recommended by Father Robinson years ago.

The Sacring-bell, too, can be used not only at the Sanctus but before the Consecration Prayer begins (as a call to special reverence) and again after the Amen, when the Consecration is completed, instead of during the Words of Institution.

Small wafers are best kept for the purpose of Reservation, and large ones alone consecrated for general Communion, each being broken into six pieces or so. In this way the symbolism of "one bread, one Body" is preserved, while it is entirely lost if single unbroken wafers are administered to each communicant.

Every effort will, of course, be made to secure the proper liturgical sequence of services on Sundays, and to avoid any needless duplication of Masses, while, if there has been a daily Mass, it would be well to examine the record of communicants, and, if there is not one at least almost every day, the Thursday Mass should be dropped at once; Thursday being the primitive *dies aliturgicus*. If, however, less than this has been the rule, Wednesdays and Fridays (the ancient Station Days) are the principal Eucharistic days among the work-days—that is to say, after Holy Days. In this connection a remark of a Greek Ecclesiastic may be quoted—"I cannot understand the necessity for five or six Masses a day, it is so utterly foreign to all our ideas!"

When servers' cottas wear out, the sleeveless rochet should be introduced. It is rather a misfortune that albs have been adopted so widely, because, although most beautiful and desirable in the great churches, it has given the impression that they are essential to the English Use, and the only alternative to cottas. You often hear it said "Oh, I have cottas for my servers because I can't be bothered with albs." And, of course, albs *are* troublesome—it means three articles instead of one and they need care in putting on and a spacious vestry. But sleeveless rochets have every advantage claimed for cottas, and look very graceful. No doubt the sleeved variety is really more appropriate for the Eucharist, but somehow it does not hang so well, looks like an alb with the girdle forgotten, and rather invites the gibe of "nightshirt."

In this article great moderation has been advocated by the adaptation of Roman things to the exigences of the English Rite, but what is to be done if side-altars are found not orientated like the High Altar? Here the writer urges extreme rigidity. Their position should be changed at all costs, and until then they should be ignored. But if they cannot be changed, and must be used, the priest should stand at one end facing east, for it is the Eastward Position of the priest that matters, not of the people, who should face the altar wherever they are. In those rare and most objectionable cases where an altar has been put against a west wall it is only justifiable to use it if it is possible to get behind it and face east, in the true Basilican style.

It should be added that if any such altars have been set up without Faculty, they are no more altars than the vestry table is, and should on no account be used until a Faculty has been obtained. A parish priest has no power whatever to consecrate an altar, for we are not Presbyterians, and formal episcopal authority is essential, which can only be given by the Chancellor, the Bishop's permanent Deputy for such purposes. Nothing could be more un-Catholic than to say Mass at an unlicensed altar.

Let it not be thought, though, that the writer means to be over meticulous as to the

orientation of *new* churches. Every possible effort should be made to this end, but if the exigences of the site make it *really* impossible (and this is not often the case), then the apparent east must be treated as the ceremonial east, and the conscience can be clear.

So far we have been concerned with the church and its services, but what about the individual priest? Sometimes he has been led into Roman ways quite innocently, owing to "invincible ignorance," and when such a man looks into things more deeply he is necessarily converted to our principles. But he is equipped with a biretta, an Italian cassock, and maybe one or two cottas.

He should certainly have the attached cape removed from his cassock, and then, under the gown, it may not be too objectionable, and, although the biretta must on no account be worn in church, he can hardly be blamed for using it out of doors, either with his gown or at a funeral, so long as he does not wear it on the back of his head. The cotta, too, can be largely covered by hood and scarf, and it is sometimes a question whether a laced one is improved or otherwise by removing the trimmings.

This leads to the question, "Why do so many otherwise punctilious priests so often wear the stole at a burial?" Surely it is another thoughtless copying of Rome! The Roman priest wears one because he blesses Holy Water, which is classed as a Sacramental. But the Anglican does no such thing, and the Prayer-Book Service is definitely a Quire-Office. Should not the Quire-Habit be worn if there is no Mass? The full-shaped hood with ample scarf will be found most comforting in winter! There may be other points that have been overlooked—for example, copes can easily have their hoods moved to hang from the top of the orphrey instead of from beneath it, and a lamp-reflector paten, that slides about most dangerously on top of its chalice, and rocks ominously when standing on the corporas, can be rendered safe by the simple expedient of soldering a silver "wire" beneath it to fit inside the rim of the chalice —but enough has been said to shew that English Users are not pedantic, and although firmly convinced as to the rightness of their principles, and determined to uphold them, are broad-minded enough to make reasonable concessions to circumstances, always keeping in sight their final goal.

R. F. Borough.

BOOKS RECEIVED.

We have received a pamphlet entitled *Introits* by J. H. Arnold and also the new edition of the *English Hymnal*. These will be reviewed in the next issue. We also acknowledge the receipt of *The Palace of Penitents*, by H. C. Warren (Eliot Stock, 3/6) and *In Ancient Egypt and present day Germany*, a passover sermon by Dr. J. H. Hertz, the Chief Rabbi.

Messrs. Mowbray have very kindly offered to give to members of the Anglican Society copies of *The Missal* compiled by the Rev. E. A. L. Clarke as free gifts. It is a book magnificently bound and beautifully produced, which was published some years ago, and its sale has now almost entirely ceased. Will anyone who would like to accept a copy, please write to the Secretary, the Rev. W. E. Norris, Hemsworth Rectory, Pontefract, Yorks.

CORRESPONDENCE.

The Defence of Plainsong.

To the Editor, *The English Catholic*.

Sir,—Enthusiast though I may be, wild horses would not drag me to choose between plainsong and "Anglican" music *in the lump*. I must have both.

I would gladly do something if I could to save this discussion from sinking into a mere rough-and-tumble of Plainsong *versus* "Anglican" music, as though the two were diametrically opposed or mutually exclusive. Surely the Report of the Archbishops' Committee on *Music in Worship* (S.P.C.K., 1/-) does right in setting two entirely distinct forms of music before us, contenting itself with drawing attention to the neglect of plainsong and suggesting that certain places might well specialise in its performance; but never is it hinted that the two should be opposed in any greater degree than, say, the works of two good composers. "From the musical point of view its beauties and artistic value should be more generally explained,"—not so that it may oust Anglican music, but—"so that it may stand or fall upon those rather than any other grounds." There is the whole thing in a nutshell.

Is plainsong popular? That, I think, depends upon the shade of meaning one attaches to the word. If by "popular" is meant "catchy," a thing of love at first sight, easily picked up, then plainsong admittedly does not answer to the word. At first meeting it may create an impression of aloofness, of a force to be reckoned with, but one rarely falls in love with it. If love comes, it comes quietly from behind, as it were by stealth, and takes by

surprise ; and its grip is tight. On the other hand, if in using the word " popular " one thinks of the whole of Western Christendom throughout a thousand years, and remembers the growth of this vast body of music in Gradual, Antiphoner, and Processional, its power to endure, its declines, its phoenix-like risings from its own ashes, and its persistence always, its enthusiastic cultivation at the present moment in both hemispheres—have you ever heard multitudes of children's voices singing it under Mrs. Justine Ward's magic touch in America or Italy ?—, then I think one must concede that in the highest sense of the word, the thing is " popular."

In all seriousness, I think that its enthusiasts and its critics alike bring discredit on their causes by bringing into opposition things that need not be opposed, and by denying the existence of beauty which for a variety of circumstances they have not been able to discern ; the path of denial is always slippery. I sometimes think that the futility which nearly always dogs a comparison of plainsong with other types of music is occasioned by the attempt to compare unlikes, things which face in different directions, without taking stock of the differing goals. So far as hymns are concerned, nobody would be concerned to *choose* between plainsong and " modern." It is possible of course to clothe the office hymn with a modern tune, but the plainsong melodies—which, by the way, used always to be reckoned " popular " items—stand as a thing apart. They serve a separate occasion ; musically there is hardly a point of contact with the modern hymn tune, and who could endure the banishment of the latter ? But apart from hymns, the main body of plainsong has an outlook peculiar to itself ; it is supremely melodic and a highly developed art form, but in a certain sense it is less " musical " than other types, in that its aim is rather to furnish a meditative background to ceremonial actions, to create an atmosphere incidental to liturgical events. Its existence apart from liturgy is unthinkable, and it might be said that it is more framelike than picturesque. I do not say that this type of music should not be compared with other types, but in making a comparison one should clearly take stock of the differing aims of the things compared, remembering that quite frequently they set out to do different things ; otherwise the discussion is likely to be barren.

Particularly is this the case when comparing the Gregorian psalm-tone with the Anglican chant. It is quite unthinkable, and even improper, that the Anglican chant should cease to play an important part in English services, and all honour is due to the compilers of the new psalters which are doing so much to raise the level of Anglican chanting ; but in comparing the tone with the chant, it is highly dangerous to relate them as comparable *tunes*. The former is more rightly estimated as a mere recitation, and its aim is but to provide a reciting note with a few simple inflections to mark cadences. Indeed, so slightly is the tone regarded as a tune that, according to its own rules, a shortage of words may involve the omission of a considerable part of it.

Here may I clear up a point raised by Mr. Oliver ? The psalter to which he refers is just one edition of a choir book which is normally issued without notes above the syllables. For ten years I was organist of a Church in which another plainsong psalter was used, and I think it would have bothered the choir considerably, both men and boys, to have had the notes printed out for them above the syllables ; I know it would have confused me at the organ ! Further, it was our custom for the clergy, and perhaps one or two others, to sing evensong every Saturday without choir or organ ; the small congregation invariably took their verses of the psalms just as a matter of habit, singing from their prayer-books. More striking still, evensong on Good Friday was always sung by a full church but with the merest skeleton of a choir—perhaps the clergy and a couple of chanters—and without the organ, but the congregational singing of the psalm-tones was invariably sure and steady, a thing of great beauty and utter ease ; yet if as many as three of the people had a psalter to look at, it would be surprising.

I think Mr. Williams is right, *on the whole*, in demanding that enthusiasts should drop the claim of simplicity as a necessary characteristic of plainsong. One realises perfectly that much plainsong requires execution of a very highly skilled order. On the other hand much of it is of almost childlike simplicity—including many of the hymns, and all the melodies that are essentially congregational in function—and on the score of *simplicity* I am bound to admit, after many years of practical experience with both types of chant, that the tone wins " every time, hands down." But between the two extremes lie vast quantities of music which present no difficulty to choirs to whom the idiom is familiar, certainly no difficulties outside the scope of ordinary good musicianship, though obviously it is always necessary to know the rules of the game—an elementary necessity which, however, is often left out of account.

I think I feel with Mr. Williams, too, when he complains of music of which a characteristic is that " the notes have no time values." Actually I believe that much misunderstanding comes out of the statement that the rhythm of plainsong is " free," unless it is also explained that this freedom, far from meaning " go as you please," refers to the free or *irregular* footfall of the rhythm—irregular, that is, as the fall of the accent is in prose as compared with its fixed fall in poetry. Nor does " free rhythm " mean an absence of time-values for the notes. I think there lies a dangerous trap in the statement that " the notes *have* no time values." If by " notes " is meant the printed signs of the old notation, then it is true that the notes, in their differing shapes, do not indicate difference in time values. On the other hand, though the printed notes differ in shape, it must be explained that, as sung, all notes are *equal* in time value. To be precise, except in clearly defined and easily recognizable circumstances, all notes in plainsong are equal in length, *i.e.*, they are as equal—no more so and no less—than a corresponding row of modern quavers. That the notes of the chant must have the light and shade of rhythmic life as expressed by variety of weight is true, but that broadly speaking they are all equal in length is the general contention of modern scholarship.

Perhaps this may help to clear away the misconception that the choral singing of plainsong *need* be out of time ; and so far as being out of tune is concerned, in all such discussions the participants must surely judge by good standards, not bad. I will judge Mr. Williams's point of view by St. Paul's or the Abbey, and he will judge mine by St. Peter's Vauxhall, or Cowley, or Chislehurst.

At all events I should be grateful if these observations did something to help Mr. Williams to keep his laugh good-humoured, and even help

him to believe that the plainsong enthusiasts—prone like many another human to ambiguous phrase and even to over emphasis—are not necessarily bent upon a war of extermination, still less on a crusade of ugliness. My own experience of them is that they, too, passionately desire their Bach and their Byrd, their Purcell and their Vaughan Williams, but that they have also caught a glimpse of another light and earnestly desire that misunderstanding and bad presentation should not cause to lie neglected the musical glories of ages which could produce a Romsey, or a Fountains, or a Chartres.

Yours, etc., J. H. ARNOLD.

THE CHALICE VEIL.

To the Editor, *The English Catholic.*

SIR,—The article on the Chalice Veil causes one to think, but perhaps not quite on the lines intended by the writer. I was largely persuaded to join the Anglican Society by the address on English Catholicism given by the Rev. C. B. Moss, with its assurance that as Anglicans we were concerned with principles rather than with minutiae, and that "those who hold our principles and will fight for them are on our side, even if they have six candles, yes, even if they wear birettas"—not that I have any wish to do either,—though a biretta is obviously more *convenient* for outdoor use than the unwieldy square cap irreverently termed an egg-cosy!

It does seem to me unnecessary, if not mischievous, that we should go out of our way to be different, thus causing gratuitous irritation. It is admitted that the use of the chalice veil is practically universal; very well then, does it not *ipso facto* become part of the English Use? If not, how about the endless details, great and small, which England borrowed from continental Catholicism before the Reformation? Surely there is much to be said for modelling our ceremonial on the dignified lines in vogue at such places as Kelham and Mirfield, described to me by a fellow member of our Society as "English Use interpreted by common sense."

I should be interested in the views of *The English Catholic* and its readers on such a problem as the following. Suppose one were to be appointed as priest-in-charge of a district church in which Roman ways had been introduced, and such ornaments as six candlesticks and debased vestments recently given by devoted worshippers. My own probable course would be to drop the Italian hat and little else, however much I should deplore the lines on which developments had been made, and to concentrate on definite Prayer Book teaching. It would surely be a breach of Christian charity to cause heart-burnings and possible disintegration by sweeping away ruthlessly the gifts so generously given, and inspired may-be by the teaching of some well-loved priest. Would such a compromise be reckoned as disloyalty to the standards of the Anglican Society?

Yours faithfully, P. A. FOYSTER.

Haydock, St. Helen's.

[We have received the following reply from the writer of the article to which our correspondent refers, to whom the above letter was submitted. ED.]

"My contention in the article to which Mr. Foyster refers was that the 'chalice-veil' when it is used, should be used 'under protest'—that it should be recognised as being of questionable validity in the English Church, and dispensed with as occasion served. I certainly would be the last to suggest 'sweeping away ruthlessly' anything that has been customary in a particular church, and Mr. Foyster can hardly have failed to notice that in dealing with the ornament in question I recommended precisely the opposite course, insisting not only on 'the inevitability' but also on the extreme desirability 'of gradualness.' If the conclusions in the earlier part of the article are admitted, the contentions in the latter part can scarcely be denied. I feel that the majority of members of the Anglican Society, whether they use a 'chalice-veil' or not, would argue both as a question of principle and on grounds of practical utility that it is better dispensed with whenever possible. I have recently been informed that the custom of using a 'chalice-veil' is not as common among 'low church' clergy as I had supposed, and I am glad to be able to adduce this fact in support of my argument. It not infrequently happens nowadays that the traditional customs of our church are maintained among our evangelical brethren at a time when they have been allowed to lapse or deliberately abandoned as 'uncatholic' in more advanced quarters, and in departing in certain respects from accepted Anglo-Catholic practice we of the Anglican Society are not going 'out of our way to be different,' but are simply maintaining genuine Anglican customs. Incidentally, Mr. Foyster's principle of use would lead to some peculiar results; if it had been recognised a hundred years ago we should still be preaching in black gloves.

As far as the biretta is concerned I interpret Mr. Moss's remark to mean that we welcome the co-operation and support of people who wear such headgear, though we are very far from condoning their action. But if Mr. Foyster really desires a convenient covering for outdoor use, why does he not wear a college cap? It has all the advantages so commonly urged in favour of the biretta and is rather less offensive aesthetically, besides being a legitimate English adaptation of the common ancestor of both—the mediaeval square cap.'

B.T.W.B.

"LUX MUNDI."

To the Editor *The English Catholic.*

SIR,—Mr. K. F. Jones's article on "Lux Mundi" calls for and affords an opportunity to make a protest. It is often assumed, as he assumes, that the Catholic Movement in the Church of England to-day is committed to the point of view set forth in "Lux Mundi" and the E.C.U. "New Commentary" on the Bible. I for my part desire to protest against this assumption. The E.C.U. claims to be the custodian of the Tractarian tradition. This claim is not justified as far as the Scriptures are concerned. There must be many members of the E.C.U. and other Anglo-Catholics who were amazed to find such a book produced by the E.C.U., and its teaching apparently acquiesced in with very little protest. Mr. Jones makes the position very clear: "Catholic defenders of the Virgin Birth or others of the miracles of the New Testament must take their stand on the inherent reasonableness or probability of these things and not on mere artificial defences." In other words the modern mind is to be the standard of truth. I on my part am not prepared to accept such a standard. The modern mind varies from one generation to another: where is the reasonableness of trying to accommodate the eternal truths of religion to such a shifting standard? I have always thought that Bishop Gore's contribution to "Lux Mundi" was the weakest thing he ever wrote.

Rustington, Sussex. E. G. P. WYATT.

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